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INDEXES
TO
ALL THE BOOKS
OF THE
NEW TESTAMENT.

CHIEFLY ABRIDGED FROM TOWNSEND.

PHILADELPHIA:
T. H. STOCKTON.
1858.

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ture may be nourished to maturity, seeing they have already tasted the goodness and excellency of the Lord in their second or spiritual birth, (Ps. xxxiv. 8,) to whom coming, by faith, as to a living Foundation-stone, they are built upon Him, partaking of His life, so as to make a spiritual temple, forming a company of priests, (Exod. xix. 6; Rev. i. 6,) appointed to offer sacrifices of prayer and praise through Christ, according to Isaiah, (xxviii. 16,) who has declared that in Sion a chief corner-stone should be laid, chosen and honourable, for the foundation of the New Temple of God, uniting the two sides of the building, both Jews and Gentiles, in one Church, (Eph. ii. 21)—Those who believe belong to this building; but to the disobedient it is written, (Psalm cxviii. 22,) that this rejected Foundation-stone is become the head of the corner of God's New Temple, and a stone of stumbling to those who believe not in Christ, against which they shall fall, and be broken, as predicted by Isaiah, (viii. 14, 15)—The Apostle describes the high privileges of Christians by the titles formerly given to the Jewish Church, to all who were taken into covenant with God.....	5
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tations of man, who, by permitting all kinds of lasciviousness, allure those to become their disciples who had separated themselves from the heathens—They promised the liberty of gratifying their lusts without restraint, while their own conduct proved them the slaves of corruption, for he who is overcome by his lusts is by them enslaved—To those who have been converted by the knowledge of the Gospel from the idolatry and lasciviousness of the heathen world, and are again entangled with them, their latter pollutions will be more fatal than the first; for they have sinned against greater spiritual light and privileges	8
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The Apostle shows that his design in writing his two Epistles was to remind them of the predictions of the ancient prophets, (Dan. xii. 2,) and of the doctrines and instructions of the Apostles founded on them, knowing that the prophets foretold the appearance of false teachers who should deny the coming of Christ to judge the world, (Jer. xvii. 15; Ezek. xii. 22-27; Jude 14, 15; Dan. xii. 2,) wilfully ignorant that the firmament, or atmosphere, and the earth, were formed by the word of God out of water; by means of which, owing to the wickedness of man, it had been already destroyed—That the present earth and its atmosphere, which exist by the same means, are liable to the same destruction, from the same cause; but they are treasured up, and preserved from a deluge of water, that they may be consumed by a deluge of fire at the day of retribution and judgment.....	9
The Apostle exhorts the Christian brethren not to be deceived by the scoffers, who inferred from God's delay that He wanted the power or the inclination to fulfil His promises, but to remember that no finite duration bears any proportion to the eternity of God; that no period of time can change his purposes, (Ps. xc. 4;) that the coming of the Lord is not delayed for the reasons assigned by these teachers, but from His	

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long-suffering and unwillingness that any should perish—The day of the Lord, however delayed, will surely and suddenly come, and will break in upon men as a thief in the night, (Matt. xxiv. 43,) when the whole atmosphere, with its vapours, shall pass away by the application of fire, with tremendous noise and explosions, and, the elements of which they are composed being ignited and separated, the whole material fabric, with all its works of nature and art, shall be utterly burned—Seeing that all earthly things shall be dissolved, they have the most powerful incentives to holiness of life and piety towards God; earnestly desiring, instead of fearing, the coming of the day of God, when this mundane system shall be melted; for they, according to the promise God made to Abraham and to his spiritual seed, (Rom. iv. 13-16; Isa. lxxv. 17-23, and lxxvi. 22,) are to look for new heavens and a new earth, (Rev. xx. 11, and xxi. 1,) the endless abode of blessed spirits..... 10

As all Christians are promised the inheritance of the everlasting Canaan, the new heavens and the new earth, (Luke xx. 35,) the Apostle admonishes them earnestly to endeavour to be found of Christ, the Judge of quick and dead, holy, innocent, and useful in their lives, and at peace with Him—They are to consider the delay of His coming as a proof of His design that all men should be saved, as Paul, by divine inspiration, has written to them, (Eph. ii. 3-5; Coloss. i. 21; 1 Thess. iii. 13, iv. 14-18; 2 Thess. i. 7-10; Titus ii. 13) —Resurrection of the dead, (1 Cor. xv. 22; Phil. iii. 20, 21)—Burning of the earth, (2 Thess. i. 8)—Heavenly country, abode of the righteous, (1 Thess. iv. 17; Heb. iv. 9, and xii. 14, 18, 24)—General Judgment, (Rom. xiv. 10)—Among which things some are difficult of comprehension to man, which the unlearned and unestablished in the faith distort, with other portions of Scripture, to their own destruction, corrupting the morals of men—But they, having been forewarned by

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- The Apostle begins by asserting, in opposition to the false teachers, that Jesus Christ, who was from eternity, had, as man, a real body; in proof of which he declares they had heard Him speak, they had looked on Him and handled Him after His resurrection, and were convinced by the testimony of their senses of the identity of his person—The Fountain of Life, the Son, or Word of God, was made manifest in the flesh to all, and was seen by the Apostles, who bear witness of the eternal life possessed by Him with the Father, which was made known to them at His baptism and transfiguration—The Apostles declare the miracles and doctrines they had seen and heard; that all who believe their testimony may enter with them into communion with God and Christ; which union with the Divine Nature should make their joy complete..... 3
- To confute the doctrines of those who perverted the grace of God to licentiousness, St. John declares that God is perfect light, therefore perfect knowledge and unspotted holiness, without the least imperfection or ignorance—Those, therefore, who profess to have a communication with God, and lead a sinful life, act as contrary to His holy nature as darkness is to light—Those who walk after the light received from Him, who is essentially and perfectly pure and holy, have communion with God, and the atoning blood of Christ will cleanse them from sin—Those who say they have no sin, and therefore have no need of a Saviour, have no knowledge of their own hearts, or of

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the great truth of the Gospel, the fall and recovery of man—But those who, from a deep sense of guilt, confess their sins to God, who is faithful to His promises of mercy (Ps. xxxii. 5; Proverbs xxviii. 13) and just to His own perfections, Christ having made an atonement to the Divine justice, will have their sins forgiven and their hearts cleansed by the sanctifying influences of the Holy Spirit—Those who assert that they have not sinned make God a liar, and can have no knowledge of His word, which has declared, throughout Revelation, that all mankind are in a degenerate state, under guilt and condemnation..... 3

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The Apostle, as their spiritual father, addresses himself to the newly-converted, showing that the mercies of God in redemption, by the blood of Christ, should prevent instead of encourage them to sin, (Ps. cxxx. 4)—Those who sin from infirmity have an Advocate abiding with the Father, who is the sacrifice of atonement for the sins of all believers, both Jews and Gentiles—The only sure mark of a true faith and true knowledge of God is the keeping of His commandments; for he who asserts he has a knowledge of God, (as the Gnostics did,) and indulges in sin, is a liar, and acts contrary to the truth; but those who observe His doctrines, in them the design of the love of God in the death of Christ is made perfect, and they know they have communion with Him by the influence of His Spirit in their hearts and lives; for he that professes to be united to Christ, through His Spirit, ought to walk or behave as Christ did while He was on earth..... 4

St. John, in exhorting them to holiness and obedience to Christ, writes no new commandment, but what was inculcated by the law of nature, and by the Mosaic Dispensation, (Deut. xviii. 15)—On the other hand, it may be called a new commandment, as being renewed and enforced by higher motives and obli-

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gations, for the typical representations of the Mosaic Dispensation were now past, and the light of truth is shining, pointing out their signification and accomplishment—He who hates his brother has no fellowship with God; but, like the Jews who hated the Gentiles, he is in darkness and ignorance, whatever are his pretensions—But he that loves his brother gives evidence that he lives in Christ; and, being in the light, he can see his way, and is preserved from stumbling or giving offense, (John xi. 9)—But he that walketh in darkness is in the greatest danger of falling, to his own destruction, not knowing whither he goeth—He writes to the infants, or those newly born into the family of their heavenly Father, because their sins are forgiven for Christ's sake; to those who had been of the longest standing in the Christian faith, because they had attained to the greatest knowledge of the doctrines and manner of the life of Christ, who was from eternity; to those who are in the vigour of their spiritual life, because they had overcome the Wicked One; to those who had not made much progress, because they were adopted sons, and had received the Holy Spirit—He cautions the whole household of God, in their different gradations, not to love the world or earthly things, which are incompatible with the love of God and man; for all its gratifications, magnificence, and honours neither come from nor lead to God, but are excited by the things of the world, which passes away with its followers; but they who do the will of God, mortifying their worldly lusts, shall live for ever.....	5
The Apostle assures his converts that the end of the Apostolic age had come—He reminds them of Christ's prediction, (Matt. vii. 15, and xxiv. 11, 12, 24, 25,) which was now accomplished in their false teachers, who went out from the Christian Church, having, to serve their own purpose, joined themselves to it—He	

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<p>writes to them not because they are ignorant of the truths of the incarnation of the Word and the necessity of a holy life, but because they know it, and can testify that every opposite doctrine must be false—Who then is a liar or false prophet, predicted by our Saviour, but he who denies Jesus, who came in the flesh, to be the Christ, the Messiah of God?—He is Antichrist who denies that God is the Father of the Lord Jesus Christ, and who denies the divine and human nature of the Son—He who denies Jesus to be the Son of God hath no regard to the Father, who has declared Him to be so at His baptism and transfiguration; but he who acknowledges Him is accepted of the Father also—He exhorts them to continue in the doctrines they had received concerning Christ from the Apostles, and they shall be in fellowship with the Son and the Father, and be made partakers of God's promise of eternal life through the Son—He has written these things concerning those who would attempt to seduce them, to caution them against these impostors, although they had received the Holy Ghost, and needed not to be taught how to judge between the true and false doctrines, for the Spirit had fully instructed them in the truth, in which they must abide, and be united to Christ through the same Spirit, if they would have confidence before Him at His coming—For, as they know that God is perfectly righteous, those only who practise righteousness are born or generated by His Holy Spirit and become His children.....</p>	6

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The Apostle calls upon them to contemplate the wonderful love of God, in adopting those who persevere in righteousness for His children, whom the world does not acknowledge, because it did not acknowledge Christ—It is not yet manifest how glorious the children of God will be; but it is known that when Christ shall appear to judge the world they

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shall be like Him in body and mind, and be admitted to the knowledge and enjoyment of His glory and perfections—All who have this hope will endeavour to imitate His holiness— But those who persevere in sin shall be certainly punished, because sin is a violation of the law of God; for the Son of God was manifested in the flesh to redeem mankind from its power and punishment—As He was free from sin Himself, He would not obtain, as the false teachers had insinuated, the liberty of sinning for others—Those who are in fellowship with Christ, therefore, abstain from sin; but those who continue in sin have no knowledge of Him—He exhorts them not to be deceived in this matter, for those who work righteousness are, in their limited nature and capacity, righteous; as God is righteous according to the infinitude of His nature—He that persists in sin is a child of the Devil, who introduced sin into the world; for which end the Son of God was manifested in the flesh, that He might dissolve, or destroy, the works of the Devil, and restore mankind to holiness and the favour of God.....	6
The Apostle contrasts the conduct of the children of God with that of the children of the Devil, and shows that the former are distinguished by their righteousness and brotherly love, which was the command given by God from the very beginning—They are not to act as those begotten of the Wicked One, as Cain did, who killed his brother because his works were righteous; nor are they to wonder, after such an example, if they should be hated and persecuted by the world—But this to Christians is of no consequence, for they are assured that they have passed from a state of death to a state of life, because they love their brethren; but he that loves not his brother remains still in a state of spiritual death, unconverted and unregenerated—He who hates his brother has the same malice and evil principle in him which was in Cain, and, were he not restrained by human laws,	

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would be a murderer like him—No man who cherishes such feelings can have the Divine life dwelling within him—The great love of God was made known by His Son laying down His life for mankind; and Christians should be willing, from love to God, to sacrifice their lives for the benefit of mankind—But instead of doing this, if those who have the good things of the present world refuse to impart a portion of them to a brother in need, it is not possible that they can have the love of God abiding in them.....	9
The Apostle exhorts them not to be content with an acknowledgment of these great doctrines, nor with empty professions of love; but to prove their conviction of their truth by their actions—Love to God and man is the surest test which Christians have of the truth of their religion, and this proof will assure them their hearts are right in His sight—If their conscience condemn them as being deficient in brotherly love and charity, God, who is greater than their heart and sees all its secrets, will condemn them in a much greater degree; but, if their conscience condemn them not, they have confidence towards God, and they know that whatsoever they ask they shall receive, as far as is consistent with their own good; because they keep His commandments, and do the things which they consider pleasing in his sight—And this is God's great and new commandment, that they should believe in His Son Jesus Christ and be enabled, through His Holy Spirit, to love one another, as Christ by His own example has given them commandment—Those who keep God's commandments live in communion with the Father and the Son, through His Spirit; and they know that God dwells within them by the testimony of His Spirit and its influence on their hearts and lives. (Compare John xiv. 23)	10
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them, because many false teachers have gone out into the world—Those who have the Divine Spirit are known by maintaining that Jesus is the Christ come in the flesh, (1 Cor. xii. 3)—Every teacher who denies that Jesus Christ had come in the flesh is not from God, but is of the Antichrist, or deceivers, foretold, (Matt. xxiv. 24)—But they, under the influence of the Divine Spirit, have overcome the doctrines of these impostors, for greater is the Spirit of God which is in them than the spirit of the Evil One which is in the world—These seek only the things of this world, governed by the carnal principle, and worldly men hear them; but the Apostles are of God, influenced by the spiritual principle, and those who have spiritual discernment receive their doctrine; and by their lives and doctrines the true and false teachers may be known	11
The Apostle, in condemnation perhaps of those who insisted on the sufficiency of speculative knowledge, exhorts them to the practice of mutual love, which proceeds from the Spirit of God; for every one who is governed by this Divine principle of love is born of God, spiritually regenerated, and made a partaker of His nature—He that loves not has no knowledge of the divine nature of God, which is essentially love—The infinite love of God was made manifest by the incarnation of His Only-Begotten Son, who died for mankind and became the propitiation for their sins that they might live through Him—No man hath seen God, because He cannot be an object of sense; but, if they love one another, God dwells in them by His Spirit, and His love is made perfect in them, and by this evidence of His Spirit they are assured that God dwells in them—The Apostles, having seen Jesus Christ made manifest in the flesh, and what He did for the salvation of man, bear witness that the Father sent the Son in the flesh to be the Saviour of the world—Whosoever shall acknowledge the reality of	

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accomplishment of all prophecy, by His resurrection ; and the Spirit cannot deceive—There are Three that bear record in heaven : the Father, by accepting the atonement of His Son ; the Word, who presents His crucified body before the throne of God ; the Holy Ghost, by whom the Word was conceived and made Flesh : and these three are one, as to the unity of their design, and the divinity of their nature—And there are three that bear witness on earth : the Holy Spirit, by His miraculous and sanctifying influences, and by the written word ; the water of baptism, by which mankind are admitted into the family of God, the Visible Church, and receive a new and spiritual birth ; and the blood of Christ, which is represented in the Eucharist, and shows forth the sacrifice of His humanity, by which the new and eternal life is obtained : and these three are constantly witnessing on earth the efficacy of Christ's death, His humanity and deity—If the testimony of human evidence is received, (Deut. xvii. 6,) the testimony of God is greater ; for he who has faith in God shall have the witness of the Spirit within himself, regenerating his whole nature ; but he who believeth not maketh Him a liar ; refusing to believe the testimony God has given in His prophecies, and wonderful interpositions, to attest the divinity of Christ—The testimony witnessed by the Three in heaven and the three on earth is, that God will give to man eternal life through His Son—He that conforms himself to the image of Christ, making a sacrifice of flesh, (blood,) hath the heavenly life begun in him ; and he that does not conform himself to His image has no reason to expect the eternal life obtained through Christ.....	12
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